

A

REVIEW

OF THE

Affairs of *FRANCE*:

With Observations on TRANSACTIONS at Home.

Tuesday, September 4. 1705.

I Have endeavour'd in some of the last Papers to state the Matter of *The Church's Danger* in a true Light; I wish all those Gentlemen, who think themselves so exceeding penetrating in the Publick Affairs, would suffer their Reason to inform them whose Business they are doing, and how absolutely necessary it is for them to reflect on the Inconsistent Union they are now carrying on, with a Party who in the end must absolutely part with them, upon the very same Terms that the Moderate Church-men now differ with them.

Even the Highest Church-man in *England*, him alone excepted that can Unite with the French Papist, and bring in French Power, must at last part with the Party that are now prompting him against his Protestant Brethren.

Here alone is the Principal Debate; here lies the true Difference: *God and Baal* is here the proper Dispute. Can you, Gentlemen of

the High-Church, can you go their Length? Are you fortified sufficiently with Spleen enough against the Low-Church and the Dissenters, to drive you the full Length with the other Gentlemen of your Party? Can you renounce your pretended Allegiance, return to the Prince you have Abjur'd, and swear back again all your Oaths to the present Government?

Can you agree to open the Door to a Popish Prince? and above all to one educated in French Principles of Government, fortified with a strong Aversion to the English Nation, by the early Dictates of provok'd Parents, that now looks on us all as poison'd, not with Heresie only, but with Rebellion?

In Government, Gentlemen, Can you agree to Positive Command and Absolute Subjection both in Church and State? You, Gentlemen of the Clergy of *Exeter*, that pleaded Freedom and Liberty of Election against your Diocesan; Can you at last be willing

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to resign all that to the Royal *Mandamus*? Can you blindly submit to Ecclesiastick Tyranny in the same Manner as now practis'd by the French Clergy?

In the State; Can you submit to a Dissolution of Constitution? Suspension of Laws, and all the natural Consequences of a Title that owns no Original, but in the Divine Institution, and Claims an absolute inherent Right, not over the Estates only, but over the Lives and Consciences of all, that are under them, as over a People given them for an Inheritance, to dispose of as they please?

In short, Gentlemen, Can you resolve to make some few Allowances, *which Mr. L.—ly represents as VERY FEW*, to your Brethren of the Church of *France*; and so bring the Protestant Church of *England* into a Union with the Popish Gallican Church? Can you meet her half way, as he calls it? Can you bring back your Liturgy to their Mass? and making the necessary Concessions on both sides, form one General *Ritual* that shall content both Sides? Can you regulate Matters so, and come to such a Temper, that your old Mother the Romish Church shall receive you; and you return into that Bosom, from whence, like undutiful Children, you have so many Ages estranged your selves? Can you return to that Obedience, and spiritual Subjection to that Authority, to which you have so long been Rebels? Can you conform and unite to that Profession from which you have so long been Dissenters?

If you can do this, *Well and Good*; pray be so honest as to declare your selves, and let the World see what you pretend to, and what you aim at, and what it is you would bring the Church of *England* to at last, which now you talk so much of Defending.

But, Gentlemen, if you cannot run all these Lengths, if you cannot go thorow with all these Extremes, if you cannot comply with restoring the Line of *K. James*, subjecting the Church of *England* to the Government of a Popish Prince, a Prince educated under French Discipline, and initiated into Tyrannick Principles; by Example from his Infancy. If you cannot be content to bring the Protestant Succession to a Dissolution,

and damn the Revolution as a Traiterous Rebellion against God and your Prince. If you cannot do all this, and much more, *Depend upon it*, the Jacobite Party, who join Measures with you now, will leave you behind them, they will drop you at last; and if they can do the Work then without you, like those Christians, who setting their hands to the Plough, *look back*, and cannot persevere to the End, you will be plac'd as Pillars of Salt, to warn all the Hypocrites in the World not to attempt the betraying of their Country, and carry on the beginning of that Mischief which, was too gross for them in the end.

But all this is false in Fact, says a High-Church-man, we are injur'd in the Charge; we are not at all inclin'd to bring in Popery, or to Unite the English and Gallican Church; We are not for restoring King *James*; We are not for injuring the present Queen: We are only for establishing the Church of *England*, and keeping Rogues, Hypocrites and Dissenters, out of the Government, that this Church may no more fall into Phanaticism one way, than it may deviate into Popery the other.

Well, Gentlemen, let us join Issue here then; and first, to prevail upon any Body to regard these specious Pretences, pray let us hear you express you selves in the following Cases, *without which it will be impossible any Man of Sense can believe you*.

1. Do you from your Souls abhor the Traiterous and Detestable Positions of *That High-Church Legion*, the Memorial? Do you abhor pretending to justify *Nature Rebelling against Principle*; calling your Queen to Account for changing her Ministry, when you have nothing to call the Ministry to Account for, which she has put in? — Do you abhor the Insolent Abuses you have put upon the Queen's Person, in Charging her with a *Treacherous Moderation*, being *mean'd from the Church*, and the like?

2. Do you from a meer Conscience, and a True Zeal for the Protestant Religion, Detest and Abhor the Proposal of a Union with the Damnable Errors, and Devis'd Doctrines of the Church of *France*, and the prostituting your *Holy Mother, the Church of England*, to the Absurdities and Idolatries of that

that Church from which you first reform'd, which Reformation your Martyrs and Confessors gave up their Testimonies in the Fire to, and which they seal'd with their Blood.

3. Do you abhor and detest, *as you have positively abjur'd*, restoring the Abdicated Line of a Popish Prince, to the Sovereign Jurisdiction of these Protestant Kingdoms?

4. Do you fully Assent, and Consent, to that declar'd Principle of *English* Government, that Parliamentary Limitation is a Legal Settlement of the Crown, and Succession to the Crown of *England*?

If you can agree to these things then, Gentlemen, perhaps you may be in the Right to say, *you are injur'd*; but then pray be pleas'd to answer a few sober Questions, for the farther clearing up your Practice in the present Circumstances of Affairs; and for obviating those just Objections, which we have against the present Behaviour of your Party, both against the Queen, the Ministry, and your Neighbours.

1. What do you mean by talking of Divine Right, Inherent Title, and the Claim of Primogeniture? what do you mean by giving a Sovereignty, to this, or that Person by Line, superseding all humane Authority; what is your Design in it, and how will it Correspond with your Respect, or indeed with your Duty to the present Government?

'Tis known to all the World, and was never intended to be conceal'd, That let Her Majesty's Title to the Crown be never so just by Inheritance, or the Descent of it, *as one would fain prove*, be never so Ancient; Nay, even from *Noah* if it were possible, the present Establishment, Grants Her Majesty to be Queen of *England*; by Vertue of Parliamentary Settlement; only built on Revolution Principles, even upon the same foot and *no other*, as the late King *William* Enjoy'd the Crown.

To start the Inherent Right of Primogeniture, can then have no manner of meaning in it, but to Invalidate, and weaken the Claim Her Majesty has to the Crown of these Kingdoms, and return the People and their Allegiance to the Race of the

late King *James*; and will you joyn with this Gentleman, and yet say you are not for Injuring the Present Queen, or restoring the Abdicated Line?

How Conspicuous is the Moderation of the present Government? How does Her Majesty express, even a Dangerous Tenderness to all her Subjects? No Government in the World, no Prince in the World, would ever suffer their Subjects to debate their Right to the Crown they Enjoy'd; this is like a Prisoner, Pleading to the Jurisdiction of the Court, which in all Cases is over-rul'd and rejected; and there would be no Administration should it be allow'd.

What these Gentlemen would have us think of them, I know not; and I wait with some impatience, to see if it be possible they can bring any other shift into the World, and if they can alledge any other meaning, than exposing the Queen, and declaring her Title Invasive, and a Uurpation of her Brother's Right; or if perhaps some unforeseen Spirit may be raised from this Conjuratation, that may lick this Monster in Politicks into some shape; and if it be possible, make it Intelligible, how the Queen's Title, and the *Jure Divino* of Succession and Primogeniture, can be made to Correspond.

The only possible Remedy I can foresee lyes before them, and by which they may get over this Difficulty, is to renounce the present Male Issue of the late King *James*, joyn in with the Revolution Principle, and allow what the Princes Declaration call'd *violent Suspicions*, to be real Demonstrations; they must allow their present King *James III.* as they call him, to be the Son of a Stranger, all the Affidavits and Testimonies, which King *James II.* produc'd, to be not only a *low Step*, as that Prince was pleas'd to call it, but a *false Step* too; all the Oaths to be Perjuries and Forgeries, and that the Boy was not born of the Queen's Body, but that it was all a Court-sham, to prevent the Succession of the Crown, falling into the hands of Protestant Heirs.

If this be true, then by Right of Primogeniture, the Queen indeed is next to the Crown,

Crown and Divine Right, if such a thing there is in the World, is as much Her Majesty's as it is any other Princes.

But then, here is another insuperable Difficulty, which they can never get over, viz. if this be so, why then do not these Gentlemen acknowledge her? Why do they refuse to Swear Allegiance, to Her Majesty, and Recognize her Title?

From this I think 'tis unanswerably prov'd, that either this Prince of Wales, or King James III. call him what they will, must be acknowledg'd spurious and rejected, or the Doctrine of Divine Right can have no other Design in it at present, but the standing the Title of Her Majesty with Usurpation and Invalion.

And in this plight I leave the Argument, not at all entering upon the Question, whether the Fact be true, whether Inherent Right be ground'd upon Scripture, Nature, Reason, or how else, which I reserve to another place; since let it be how it will, as they desire, or as they pretend, they will be run b into these Inextricable Difficulties, which are very proper to be answer'd first, and which till they are reply'd to, the other are of no Moment.

ADVERTISEMENT.

Whereas the Author of the *Rehearsal*, has publish'd an abusive Advertisement upon the Author of this Paper, concerning the Case of *Abraham Gill*, and a Certificate publish'd in the *Gazette* by the Bishop of *Chester*; and Mr. *Observer* has thought fit to insult me on the same Head as I am told; for I have faithfully kept my Promise, in Order to preserve the Peace with that Gentleman, never to read his Papers.

This may inform both those Gentlemen, that a full Answer will in time be given to the Bishop's Certificate by the Gentlemen who were the Editors of the Case of *Abraham Gill*; and in the mean time, these Gentlemen may take the following Hints, as the Heads of it, and answer them before-hand if they can.

1. If the Bishop's Certificate was put into an Oath for one of his Lordship's Footmen to take, what Justice of Peace would administer it? Negative Oaths having been always refused, either to be given or taken by Coristians.

2. How his Lordship can be positive he ever gave *Abraham Gill* any Orders? And whether it had not been better to have said to the best of his Lordship's Knowledge and Remembrance?

3. If it should be true, that *Abraham Gill* forg'd these Orders, whether any honest Man might not have been so impos'd upon, An Affidavit of a Church of England Clergyman being produc'd to justify it?

4. Whether if all were true, that is alledg'd against *Abraham Gill*, it can in the least justify the Treatment he receiv'd from the High Churchmen?

5. If it be true as the Bishop certifies, why they do not prosecute him for Forgery, the Man being ready to stand Tryal?

6. What Mr. *Observer* proposes to rejoice at? And from what principle, Supposing I were impos'd upon, and in the Wrong?

In the mean time, I crave Leave to say of *Abraham Gill's* Case, (asking his Lordship's Pardon) his Orders are still believ'd to be true, by the Gentlemen who publish'd his Case. They say, they are ready to produce the Man to Justice; and till some other Proof of the Forgery is made than barely his Lordship's Negative against a positive Affidavit, I think my self bound to believe so too.

When I find it fairly prov'd, when the Forgery is made out, and the Man detected; he will not only be abandon'd by me, but of all good Men; and till then, these Gentlemen may forbear their ridiculous Triumphs.

Whereas a Proposal has been made by the Author of this Paper, for Subscriptions to a Book in Folio, Entitled, *Jure Divino*; or, *A Satyr upon Tyranny and Passive Obedience*. To which, Abundance of Gentlemen having long since Subscrib'd, and the Time seeming long for its coming out, some very Good Reasons having obliged the Author to put a stop to it,

These are to give Notice, That the said Book is now in the Press, and shall go on to be Printed with all Expedition: And for the further Satisfaction of the Subscribers, the Sheets may be seen by any that please to give themselves that Trouble, at Mr. *Matthews's*, as they come out of the Press.

All those Gentlemen, who have Collected Subscriptions for this Book are Desir'd to send in an Account of what Number they have taken, there being no more to be Printed, than shall be given Notice, as Subscribed; and, if they please, to Pay the Subscription Money to Mr. *Matthews*, in *Pilkington Court*, *Little-Britain*, Receipts will be given there for it: